

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## "GOD'S PLAN TO KEEP MEN OUT OF HELL"

By Evangelist Rolfe Barnard

c/o Clayton Street Baptist Church, Montgomery, Alabama.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of



Evangelist Rolfe Barnard

sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

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## Bob Jones Says

By Evangelist Bob Jones, D.D., LL.D.

Founder and President Bob Jones College  
Cleveland, Tennessee

### Jesus Loved Multitudes

In the first verse of the fifth chapter of Matthew we read, "And seeing the multitudes, he went up into a mountain." The first verse of the eighth chapter of Matthew says, "When he was come down from the mountain, great multitudes followed him." The Sermon on the Mount was preached to His disciples, not to the multitude. But the multitudes followed Him. The masses listened to His preaching. They sat at His feet when He multiplied loaves and fishes. They crowded upon Him with their sick and their suffering. They shouted, "Hosanna to the King." Yet the same masses later cried, "Crucify Him!" There has always been something pathetic about multitudes. They are swayed by emotions. They are stirred by their passions. They are carried along by their prejudices and their hatreds. But when Jesus saw the multitudes He was moved with compassion upon them. The editor has often preached the Gospel to large audiences. The strain of such an effort is not from the preparation of the sermon or thinking it through as it is delivered. It is the strain which comes

from the pull upon his heart of the hearts of the crowd. No man is fit to preach who does not love men and sympathize with them. No man at heart is a Christian who doesn't love all men. "God so loved the world." That is all-inclusive. We who love God will love men regardless of their position or standing or influence or of their goodness or of their sinning. The world is dying for lack of love.

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Dr. Bob Jones, Sr.

## What the Centuries Say Against the Hours

Sermon by Rev. Roland Q. Leavell, D.D.

Pastor of the First Baptist Church, Tampa, Florida.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:16-18.

Some people are more concerned about where and how to spend the week-end than where and how to spend eternity. Spiritual near-sightedness is more tragic in the long run than physical blindness. Ralph Waldo Emerson, one of our wisest Americans, said, "Religion is believing what the centuries say against the hours." To be sure, this is not all religion, but true religion should lead one to take the long look at things. One whose ears are open to the teachings of history may easily keep his eyes open to the possibilities of the future, as well as keep his hands and heart directed to the duties of the present.

Young people study the records of the centuries, study and learn from history. Philosophy is superficial in comparison and full of abstractions. Study history, the laboratory of human conduct. Every institution, every ideology, and every type of government already has been tried. They do not change in essence, only in form. In facing life problems let history shed light on your path, so you can take the long look. Listen to what the centuries say against

the hours. Live for the millenniums, not for the moment. Take the far look. May I bring you three truths which the centuries speak against the hours?

### I. THE HAND OF GOD IS MORE POTENT IN MAKING HISTORY THAN THE POWER OF MAN

The hours say, man's deeds make history; the centuries say, God's hand makes history. The hours say, might makes right; the centuries say, right makes might. The hours say, if anyone would be great among you, let him conquer, rule, exploit the weaker of the race; the centuries say, if any among you would be great, let him become the servant of all.

### (1) The Hours Forget the Power of the Hand of God

A shortsighted man like Mussolini sees the Japanese overrunning Manchuria, and he believes that is the wiser way. In turn the near-sighted Hitler sees Mussolini over-



Dr. Roland Q. Leavell

## FAMILY WORSHIP

By Evangelist John R. Rice

"... but as for me and my house, we will serve the Lord."—Josh. 24:15.

"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be ye clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."—Gen. 35:2, 3.

"Aquila and Priscilla salute you much in the Lord, with the church that is in their house."—I Cor. 16:19.

"... Nymphas, and the church which is in his house."—Col. 4:15.

"... and to the church in thy house."—Philemon 2.

There are fully as many reasons for family worship as there is for public services in a church building. The family is a more compact and permanent unit, more closely knit, than any church organization. Public worship at church may be only a form, on public display, on Sunday. But worship in the family tends to be more practical and real, participated in together by the people who know one another best and where the Christianity must necessarily be a part of everyday life if the family worship be real and sincere.

Christians are encouraged to agree together in prayer. Matthew 18:19 says, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." And who could agree so well in prayer as the husband and wife, who are one flesh?

The next verse, Matthew 18:20, says, "For where two or three are

gathered together in my name, there am I in the midst of them," a blessed promise from the Lord Jesus Himself! And every home that bows in worship can include two or three that are gathered in Christ's name and so have as much promise of His blessing as the largest congregation that ever meets together!

There is a grave responsibility of parents to children in religious matters. Fathers are commanded to diligently teach their children the Word of God (Deut. 6:7). Fathers are also commanded to bring children up "in the nurture and admonition of the Lord" (Eph. 6:4). If children are to be taught the Word of God, taught to pray, taught to live holy lives, and taught to put their trust in Christ as Saviour, then surely there ought to be regular worship in the home. There ought to be Bible reading and prayer and ex-

(Continued on page four)

## EDITOR'S 50TH BIRTHDAY CAMPAIGN COMING

By Editor John R. Rice

Next December 11 I will be fifty years old, if it please God for me to remain here until then. For two years I have been praying to God for one birthday present. Two years ago I felt an impression that *The Sword of the Lord* ought to have 50,000 paid subscriptions to *The Sword of the Lord* by the time I was fifty years old, and I have prayed regularly to that end since, and have assurance that God wants to give me that birthday present.

As the two years have gone by, only one doubt came into my mind. I have doubted that I have asked enough of God. The present circulation of *The Sword of the Lord* is approximately 40,000 each week. Now I feel that probably we should receive 25,000 subscriptions by the end of the year, raising our circulation well above the 50,000 mark.

When we were planning for a subscription campaign my beloved workers in the *Sword of the Lord* offices, including Dr. Robert J.

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running Ethiopia, so he follows by overrunning Europe. The man who listened to the hours during the 1930's said the selfish way of the ruthless aggressor dictator was the better way. The hours say, the merciless militarist shall inherit the earth; the centuries say, the meek shall inherit the earth. The centuries say, look at Alexander, dying in a drunken brawl in an eastern city at thirty-three. The centuries say, look at Hannibal, dying a suicide in lieu of being captured. The centuries say, look at Caesar, drenching the soil of 800 cities with the blood of his victims, yet dying by assassination at the hands of his friends. The centuries say, look at Napoleon, conquering Europe, but dying in miserable exile, discredited by the world. The centuries now say, look at Mussolini, mobbed and brutally butchered by his own people, and look at Hitler, probably dead by suicide or assassination.

Proud Caesar came in strength of steel,  
The panoply of war was his.  
At his command men poured forth life,  
The cities perished, nations fell.  
He left as heritage a blood stained tide;  
He came, he scorned, he slaughtered—  
And he died.

The meek Christ came, His strength the true,  
A heart of love His panoply.  
At His command men found their life,  
The cities flourished, nations grew.  
As heritage, the reign of peace He gives;  
He came, He loved, He pitied—  
And he lives.

—Thomas Curtis Clark

## (2) The Centuries Reveal the Hand of God in History

Lanahan was right when he said, "God is in the facts of history as truly as He is in the march of the seasons, the revolutions of the planets or the architecture of the world." Cromwell was preeminently right when he said, "All histories are but God manifesting himself, shaking down and trampling under foot whatsoever He hath not planted." The great battles of the world show unmistakably the hand of God.

Although Samaria fell in 722 B.C. before the Assyrian aggressor, Sargon, yet God saved Jerusalem from the Assyrians in 701 B.C., in order that out of Judea the Christ should come. God's hand turned another page of history when His finger wrote on the wall for Babylon's king Belshazzar, "Mene, Mene, Tekel, Upharsin," in 538 B.C. The Persians conquered Babylon, in order that the chastened Jews in exile might return to Judea and later bring forth the Christ. The Persians were defeated by the Greeks under Miltiades at Marathon, 490 B.C., and Alexander was allowed to conquer the world in 331 B.C., in order that Greek culture and the Greek language might prevail in the Mediterranean world centuries later when the Christ should be born. The Romans under Octavius defeated Antony and the Egyptians under Cleopatra at Actium in 31 B.C., in order that Roman law, Roman roads, and Roman peace might be used for spreading the gospel over the then known world.

God's hand was controlling at Tours in 732 A.D. when the Mo-

hammedans were turned back from Western Europe, in order that Western Europe and consequently America should be Christian rather than Mohammedan in civilization. God's winds made it possible for the English to destroy the Spanish Armada in 1588, in order that Anglo-Saxon civilization and Protestant Christianity should prevail in the Western world, rather than the Latin civilization and Catholic religion of Southern Europe. God's rain determined the defeat of Napoleon at Waterloo, in 1815, in order that freedom and democracy might have another opportunity in Europe.

We can see the hand of God at Appomattox, in 1865. Although I am a son of a Confederate veteran of many battles, and although I believe the Southern Confederacy had a legal constitutional right to secede, I now also believe and rejoice that God preserved our Union. We are victors over Germany and Japan today for some far-reaching providential purpose. Under God's hand, today we are perhaps the most powerful nation in resources and influence among the nations of the earth. Today is our day of opportunity and responsibility to give Christ's gospel and Christ's peace to the other nations of the earth.

## (3) This Is America's Century Under God

Throughout history God has been giving the nations their opportunities for world service. The sixteenth and fifteenth centuries B.C., before and during the days of Moses, were Egypt's centuries, but Egypt failed, and God moved on. The eleventh and tenth centuries B.C., during the days of David and Solomon, were Israel's centuries, but Israel failed, and God moved on. The eighth century B.C., during the days of Tiglath-Pileser, Shalmanezar, Sargon and Sennacherib, was Assyria's century, but Assyria failed, and God moved on. The sixth century B.C., during the reign of Nebuchadnezzar, Nabonidas and Belshazzar, was Babylon's century, but Babylon failed, and God moved on. The fifth century, during the reign of Cyrus and Darius and Artaxerxes, was Persia's century, but Persia failed, and God moved on. The fourth and third centuries B.C., during the reign of Philip of Macedonia and Alexander the Great, and following, were Greece's centuries. They had the culture of Socrates, Plato, Aristotle, Pericles, Epicurus, Zeno, Euclid, and a mighty galaxy of intellectuals. The third century B.C. is known as "the glory that was Greece." But Greece failed, and God moved on. The second century B.C., during the days of Antiochus Epiphanes, was the century of Syria, but Syria failed, and God moved on. The first century B.C. and first century A.D., during the days of Julius Caesar, Augustus and Tiberius, were the centuries of Rome, the grandeur that was Rome. But Rome failed, and God moved on.

On through the centuries the march of God may be seen. The seventeenth century, during the days of Spanish conquest of the Western Hemisphere, was the century of Spain, but Spain went after gold instead of God, and God moved on. The eighteenth century, during the rule of Louis XIV, was the century of France, but France failed, and God moved on. The nineteenth century, during the colonization of the world

and the building of the British Empire in China, India, Australia, Canada, etc., was England's century, but England failed, and God moved on.

The twentieth century, undoubtedly, is our century. God has given America the mightiest opportunity of this age. We must build a greater America in order to build a better world. Let us build upon four foundation cornerstones, namely, Christian liberty, Christian education, Christian family life, and Christian character. These four cornerstones are represented by four fundamental institutions, namely, the ballot box, the school, the home, and the church. We need to remember the words of Kipling:

God of our fathers, known of old—  
Lord of our far-flung battle line—  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The Captains and the Kings depart—  
Still stands thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called, our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one of Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget!

## II. SPIRITUAL FORCES ARE MORE ABIDING THAN MATERIAL POSSESSIONS

The hours say, look for the material; the centuries say, seek the spiritual. The hours say, get gold; the centuries say, gain godliness. The hours say, cash is what counts; the centuries say, character is the best capital. The hours say, get while getting is good; the centuries say, get something that is everlastingly good. The hours say, lay up treasures on earth; the centuries say, it is more important to lay up treasures in Heaven. The hours say, walk by sight; the centuries say, walk by faith. The hours say, seeing is believing; the centuries say, believing is seeing. The hours said to Moses, be called the son of Pharaoh's daughter, enjoy the pleasures of sin, possess the treasures of Egypt, wear the crown of Pharaoh; the centuries said, share ill treatment with the people of God, count the reproach of Christ greater riches than the treasures of Egypt. The centuries say, take the long look. That which is seen is temporal; that which is unseen is eternal.

Today in a world of chaos, confusion and change, you are looking for the things which will abide. Be sure to select significant and unfulfilling values when you choose your loyalties. There are three spiritual values which will never fail. I commend them to you for your loyalty and trust.

### (1) The Word of God Will Endure Forever

During one blackout, someone said, "You can't blackout the stars." For 1900 years the Bible has withstood attacks of devil and demons, learning and ignorance, intrigue and inquisition, prison and fire. The hours said, it will soon pass away; the centuries said, "the grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever." John Wycliffe (1320-1384), who lived in the fourteenth century, translated the Bible into English. The Roman Catholic Black Friars burned available copies of his translation, condemned his writings, and made many attempts to condemn him

to death as a heretic. A college was established at Oxford to destroy his teachings. He died in 1384. In 1415 the Council of Constance ordered his body disinterred, burned, and the ashes cast on the River Swift. But some one has said:

"The Swift into the Severn runs,  
The Severn to the sea;  
And Wycliffe's dust is spread abroad,  
Wide as the waters be!"

Two Bohemian tailors working in London smuggled a copy of Wycliffe's Bible and some writings into Prague, where John Huss, a lecturer in the University of Prague, translated them into Bohemian. The Pope condemned Huss, and the Council of Constance ordered him and his works burned. His ashes were thrown into the Rhine. But his followers, the organization called Bohemian Brethren, spread his teachings everywhere. A century after Huss, Martin Luther was called a Hussite, when he started the Protestant Reformation in 1517. Two centuries after Luther, John Wesley was graduated from the very college at Oxford founded to destroy the teachings of Wycliffe about the Bible being given to all the people. He spread the gospel around the world. The centuries say that spiritual values cannot be destroyed.

Men like Hume and Voltaire and Tom Paine and scores of modern men who listen to the hours have tried to drown its truth with infidel ink, sought to shoot poisoned arrows into its heart, dared to steal away its blessed message from the hearts of believers. They have not been able to pluck one flower from the Bible's garden of truth, nor quench one spark of its glorious light. David Hume (1711-1776) sat in a house in London and wrote, "Within one century not a Bible will be sold in the land." Later the British Bible Society occupied that very house, from which hundreds of thousands of Bibles went out annually.

Last eve I passed beside the blacksmith's door  
And heard the anvil ring the vesper chime,  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had," I asked,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then, with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word  
For ages skeptic blows have beat upon,  
Yet though the noise of falling blows was heard,  
The anvil is unharmed, — the hammers gone.

—Author Unknown

### (2) The Church Will Abide, the Gates of Hades Not Prevailing

The church is of endless duration and ultimate victory. The gates of Hades shall not prevail

against it. Christ is in the midst. I stood one day looking out over the beautiful inland sea of Japan. It was a cold wintry day. The wind was blowing down across the waters as though it was coming from off the North Pole. I had on my overcoat, and yet I was penetrated even to the very bone by the chilling breezes. Around me I saw foliage and fruit on the trees. I asked a missionary how fruit could be on trees in so cold a climate. He pointed out across the inland sea toward the top of another island, and said, "Do you see that volcano there? Do you see the fire and fumes and smoke that are pouring out of the crater? That is indicative of eternal fires that burn under Japan. Though the atmosphere may be cold and cutting, yet there is warmth in the earth that makes possible the spectacle you are seeing." Though the church today may be in a cold, biting atmosphere of worldliness, hatred and sinfulness, we have the Lord Jesus in the midst of the churches and the Spirit of God in our hearts. You can give your loyalty to the church and the Bible as spiritual powers which will abide forever.

### (3) The Soul Winner Will Shine As the Stars Forever and Ever

The hours say, shine as a movie star; the centuries say, shine as a soulwinner. The hours say, shine as a political favorite; the centuries say, shine as a soulwinner. Social schemes, economic panaceas and man-made nostrums are invented for the hours; the gospel which wins men to Christ builds for the centuries.

One night I took my children to see one of the most remarkable displays of fireworks I have ever witnessed. But when the demonstration was over, the sky was as black as before. Then I showed them the stars, the sweep of the Milky Way on the western sky, and the majestic grandeur of the Scorpion in the south. I told them of the faithful constancy of the Big Dipper pointing to the North Star, and the inspiring glory of Orion and the Pleiades about to rise in the east. It was thrilling then to quote Daniel 12:3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Oh, young ladies and young gentlemen, give your loyalties to things which have some eternity in them. The centuries say you may well devote your mind to the study of the Word of God, your time and talents to the church, and your witness to bringing others to Christ.

## III. CHRISTIAN CHARACTER IS MORE ETERNAL THAN WORLDLY GLORY

The hours say, fame and fortune; the centuries say, faithfulness and fidelity. The hours say, prominence and power; the centuries say, honesty and honor. The hours say, the pleasures of sin; the centuries say, the cross of Christ. Take the long look. Character abides. Horace Greeley truly said: "Fame is a vapor, popularity is an accident, riches takes wings and fly, those who cheer may

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curse tomorrow—only one thing endures, character."

### (1) Character, Rather Than Reputation, Abides

The hours say, make a reputation; the centuries say, build a character. It is difficult to define character. Dr. W. H. Davis has contrasted it with reputation in the following way: Reputation is what people think you are; character is what God knows you are. Circumstances determine your reputation; what you believe and what you love determine your character. Reputation is your photograph, character is your face. Reputation is what you have when you come; character is what you have when you go. Reputation grows like a mushroom; character grows like a giant oak. Reputation goes like a mushroom; character is as lasting as eternity. Newspapers can make one's reputation; toil and consecration can make one's character. If you want to get a position, have a reputation; if you want to keep it, have character. Reputation makes one rich or poor; character makes one happy or unhappy. Reputation is preserved on tombstones; character is recorded in the books of Heaven.

### (2) Character Is the Outstanding Need Today

Character is the only hope for security for our land or any land today. About 228-210 B.C., the Chinese built a wall to secure themselves from invasion by the barbarians from the north. This wall winds for more than fourteen hundred miles over mountains, valleys and rivers. It reaches an average height of over twenty feet and has a roadway over the top thirteen feet wide. At regular intervals of about one hundred

yards the wall is fortified with a tower. In spite of this all but superhuman effort, the northern barbarians invaded China three times in the first hundred years. In no instance did they break down the wall or storm the towers. They marched through the gates. They bought their entrance by bribing the gatekeepers. People with character and without a wall are stronger than people with a wall and without character. Our first line of defense now and during the postwar world must be in the Christian character of our people. The future peace, prosperity and usefulness of our people may be prophesied accurately by studying accurately the characters of our leaders and our citizenry.

"What we lack and sorely need, For want of which we bleed and bleed,

Is men of a more godly breed—Honest men in highest places; Men with single arms and faces; Men whose nobler thought outpaces

Thought of self or power or pelf; Men whose axes need no grinding; Men who are not always minding First their own concern, and binding

Their souls' eyes to larger things; Men of wide and godly vision; Men of wise and quick decision; Men who shrink not at derision; Men whose souls have wings."

Author Unknown

### (3) Character, Built on Christ, Is the Abiding Value Now

As the Christian home is the fundamental institution of an abiding society, so Christian character is the fundamental unit in society. We cannot build a good family, or good government, or good social order out of bad men. We must

have Christ as the builder of abiding character. A good government of itself may make liberty-loving men. Higher education of itself may make more cultured men. But God alone, God in Christ, can make good men.

Young ladies and young gentlemen, in seeking your ideal of character in the world, why not seek the highest of all? Sidney Lanier searched the archives of all history to find a perfect character. He found flaws and mistakes in such good men as Homer, Shakespeare, Socrates, Buddha, Dante, Milton, Aeschylus, Marcus Aurelius, Thomas A. Kempis, Swedenborg, Cadmon, Emerson, Keats, Tennyson, and all the others. He freely forgave their mistakes.

"All, all I pardon, ere 'tis asked."

Yet mistakes there were. He found that all characters had collapsed at some point, until he studied the life of Christ. Only Christ is the "crystal character."

"But Thee, but Thee, O sovereign Seer of time,

But Thee, O poet's poet, wisdom's tongue,

But Thee, O man's best Man, O love's best Love,

O perfect life in perfect labor writ,

O all men's Comrade, Servant, King, or Priest,—

What if or yet, what mole, what flaw, what lapse,

What least defect or shadow of defect,

What rumor, tattled by an enemy,

Or inference loose, what lack of grace

Even in torture's grasp, or sleep's, or death's—

O, what amiss may I forgive in Thee,

Jesus, good Paragon, thou Crystal Christ?"

## Fellowship with Infidels!

By the Editor

June 3, 1944, the Volunteers of America announced the dedication of the Ballington Booth Memorial Chapel at 2841 West Washington Boulevard, Chicago. Mrs. M. Ballington Booth, co-founder of the Volunteers of America, was the speaker, according to display advertisement in a Chicago paper. In large type the advertisement continued, "Dr. Preston Bradley will introduce Mrs. Booth."

Just above the ad of the Volunteers of America was a two-column display ad of the "Peoples Church," where Dr. Bradley is pastor, and that ad announced "8 P.M. City-wide Mass Meeting Unitarian Council of Chicago, Dr. Bradley speaking on 'United States and Russia.'" In the second column to the left of the Volunteers of America ad, was another ad by the Chicago Unitarian Council announcing Dr. Bradley as the speaker in the city-wide meeting.

It is a matter of great grief to me that seeming professedly Christian organizations would have a Unitarian on the platform as a distinguished guest, and speaking in introduction of another speaker. When I called the lady in charge of the Ballington Booth Memorial Chapel, she informed me that Dr. Bradley was a member of the Board of Trustees of the Volunteers of America in Chicago. She was perfectly aware of Dr. Bradley's theology and it did not interest her that he was a Unitarian, denying the deity of Christ, denying the blood atonement, denying salvation by faith in Christ.

It seems the obvious duty of every Christian to withdraw all support of money and attendance to any such hateful compromise. I do not know the policy followed by the Volunteers of America in other cities. In Chicago certainly, saved people, born-again people who believe the Bible and believe in salvation by the blood, should utterly separate themselves from such a movement.

Second John, verse 9 to 11, commands us, "Whosoever trans-

gresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds"

Unitarians use that name to mean they are not Trinitarians. They do not believe that Christ is God, do not believe that the Holy Spirit is God. That means they do not believe the Bible, do not have any real claim to the name of Christian. For you, a Christian, to receive such a man into your house, or into your church building and church service as an honored guest and speaker, is a terrible sin. We should not even bid such a man God speed, for to do so, says the Scripture, makes us a partaker of his evil deeds.

Let those who are for God and Christ and for the Bible band together. Let those infidels who deny the Bible, who despise Christ, who scoff at salvation by the blood, be publicly classed as the dishonest hypocrites they are, when they profess to be Christian and try to take leadership among churches, pretending to preach the gospel.

But in many pulpits in the land are preachers who are outright modernists, really Unitarian, denying the deity of Christ, denying the inspiration of the Bible, denying the need for regeneration, denying salvation by faith in the atoning blood of Christ. Christians should come out from among them. No Christian should ever give a dime to support such a man. No Christian should call him brother. No Christian should stay in a church where such a man preaches his infidelity. That is the clear teaching of the Word of God.

#### SERMONS BY JOHN L. BRAY

1. The Blood of Christ
2. God Spared Not His Son
3. The Future Home of the Saved
4. The Gospel of Christ
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## BIRTHDAY CAMPAIGN

(Continued from page one)

Wells, associate editor; Miss Lola Bradshaw, assistant to the editor and book editor; Miss Viola Walden, business manager of *The Sword of the Lord*; and Miss Fairy Shappard, supervisor of the stenographic department all felt that we should have a special birthday campaign and let each one feel that he was giving a special gift to the editor in sending in subscriptions to *The Sword of the Lord*. Of course, I will not get a penny from any of the subscriptions, just as I never do; but there is no favor that the readers of *The Sword of the Lord* could do for me that would please me as much as to greatly increase *The Sword of the Lord* subscription list and send in many thousands of subscriptions for their friends. That would make my birthday a very happy one indeed. If we can get 25,000 subscriptions, December 11 will be a day of real delight and of praise to God in my heart.

The workers mentioned above all felt that many present subscribers would like a large picture of the editor, autographed, and insisted that such a picture be offered with subscriptions. At first I was embarrassed at the thought but after prayer I thought it would be proper to use the personal affection which thousands of readers of *The Sword of the Lord* have expressed for this unworthy editor as an incentive to spreading the gospel. Then I consented to the plea of the workers that Dr. Wells be allowed to conduct such a campaign, offering my picture as a premium. But I insisted that for the first three subscriptions we must offer a large and popular book, and then for two other subscriptions, a total of five, we would give, beside the book, a large picture of this unworthy, ugly-faced editor! The picture will not be sold. We do not want anyone to write for a copy of the picture without sending subscriptions. Those who send only three subscriptions for eight months at \$1.00

each will get only the book, not the picture. Those who get five subscriptions, eight months each at \$1.00, or a total of \$5.00 worth of subscriptions, will get both the book and the picture.

The book, *Courtship, Marriage and Home*, will be a big thing of some twenty chapters. It is already being set in type, and we are rushing it to completion. Long years of study and prayer and of counselling experience on these problems with multitudes of Christians have gone into the writing of this book which will be over 300 pages. Some of the chapters are sensational, all are Scriptural, very plainly written, dealing with the most vital phases of courtship and home and marriage and children from the Bible viewpoint. It is our hope that this book will be as popular as my book on Prayer, and as useful. The picture to be given with the book when as many as five subscriptions are sent is ugly, but it looks like the editor; and I hope thousands of my readers and friends and prayer-supporters will want the picture enough to send in the subscriptions.

The editor's birthday campaign will be conducted by the office force, headed by Dr. Robert J. Wells, associate editor; but it is my continued prayer that God will give us 25,000 subscriptions for my birthday, December 11. We use this book both for the good it will do and as an incentive to subscribers. We use the picture as an incentive to subscribers and feel that its use will be justified if it enlist others to pray for me and particularly if it will be an incentive to get thousands of new subscriptions and thousands of homes receiving and reading this paper so blessed of God, *The Sword of the Lord*, America's foremost evangelistic weekly.

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## CORRECTION

The book, *The Rise of the Tyrant*, by Rev. Carl McIntire, from which two chapters have been printed in *The Sword of the Lord*, is a large book of 260 pages and sells for \$2.25 per copy. By mistake we gave the price as \$2.00. The book is well worth the price, and I hope you will order it from The Christian Beacon Press, Collingswood, N. J.

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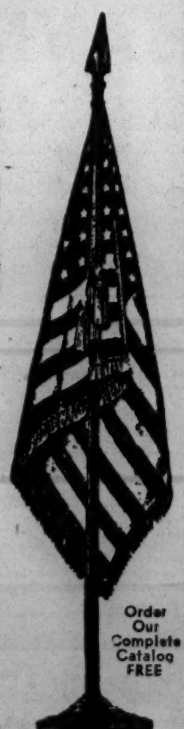
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# Family Worship

(Continued from page one)

hortations and singing in the home. And much of this should be at regular times and under the supervision of the father and mother of the home. How happy is the home that has regular daily family worship!

## I. Examples of Family Religion and Worship in the Bible

Noah, a preacher of righteousness, preached 120 years without any converts except his own wife, his three sons, Shem, Ham and Japheth, and their three wives! There is one man whose religion was good at home! There must have been family worship to augment and strengthen the message which Noah gave in public, else his own family would probably have been as unbelieving as were the rest of his hearers. In Genesis 7:1 we are told, "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." It was one little family of God-fearers who went into the ark before God closed the door! It seems certain to me that they thanked God for their deliverance as they rode out the storm in the great ark. It seems certain that they must have had some fearful moments in which they, together, prayed and committed themselves to the mercy of the God they loved and served. When they went out of the ark after the flood, Noah built an altar unto the Lord (Gen. 8:20). I am sure that the little family gathered around in meek devotion while Noah offered the sacrifice and perhaps prayed. When God blessed Noah, He blessed his sons also, commanding them to "be fruitful, and multiply, and replenish the earth" (Gen. 9:1). It was family religion which Noah and his wife and sons and daughters-in-law had. Each one surely trusted in the coming Saviour for himself or herself, but they must have united in their worship and teaching and prayers.

When the Lord appeared to Abraham to repeat His promise of a son, who should be called Isaac, the Lord said to Abraham, "Where is Sarah thy wife?" To the two of them, God made the blessed promise. (Gen. 18:9-15). It is not hard to believe that with all of Abraham's altar-rearing and sacrifice-making, that Sarah was in heartiest agreement and that she joined him in their holy conversation about God and in prayer

and in faith in the promises of God.

Read how Jacob and his family had worship together.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."—Gen. 35:1-3.

And they brought their strange idols to Jacob and he buried them under an oak, and they all went to Bethel and there Jacob built an altar and called upon the name of the Lord, with his family gathered around. There was no one there but Jacob and his own family and servants. It was really family worship. And Jacob often talked about God to his sons. You cannot read his dying blessing on his twelve sons without realizing that worship and praise and faith was a family matter with Jacob and his sons.

Joshua, the great general who led the armies of Israel into the land of Canaan after the death of Moses, was a most devout man of God. He, too, had the worship of God in his home, and his whole family was led by this godly man to serve the Lord. In Joshua 24:15 he said to other men of the tribes, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." Not only would Joshua serve the Lord, not only would he pray and learn the commandments of God, but his family, his whole household, should serve the Lord, too, Joshua promised. Such a family religion necessarily involves Christian teaching and some family worship.

If we had come one dark night about A.D. 53 to the town of Philippi in Macedonia, and could have peeped into a certain home hard by the jail, after the midnight hour, we should have seen a strange scene. Here is preaching of the word, here are tender exhortations. Here is a real revival scene. Paul and Silas are preaching the Word with only one family as hearers. First the father, the

burly jailer, was converted, and then his wife and children and servants. And then, after they adjourned to some pool for a family baptizing, they had a meal to take the place of the supper that Paul and Silas had missed in jail, and the family, now all converted, sit about the table rejoicing. Acts 16:33, 34 says, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. When he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." That, I say, was family worship, a family scene. And do not believe that Paul and Silas had all the leadership in it. It seems evident that the jailer himself, after trusting in Christ, led his family also to follow his footsteps. What joy he had when they were all, like himself, trusting in the Saviour and happy in the forgiveness of their sins! I have no doubt that the same kind of a scene was repeated many, many times, even when Paul and Silas had gone on their way. You see the Christian religion is a family matter. I do not mean that people are saved by families. But God intends that fathers and mothers shall win their own children, shall teach their children, shall worship with their children. Worship in a home is normal Christianity.

In fact, the New Testament churches seemed to have first gathered in homes, and the family was the first congregation in many cities. There was no regularly prepared church building at first. The apostles preached in synagogues until they were cast out by the unbelieving Jews, and then they preached in open streets, by the riverside, and particularly, in private homes. Acts 18:7 tells us how Paul, when opposed by the Jews in the synagogue at Corinth, "departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." There he preached, and Crispus, the chief ruler of the synagogue himself, attended these services, in the home next door, and was converted along with many other Corinthians.

So many churches met in private homes that three times such churches are saluted by the apostle Paul in his epistles. In I Corinthians 16:19 Paul says, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house." In Colossians 6:15 Paul said, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." And writing under Philemon, Paul addresses "our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house." (Phil. 2).

"The church that is in thy house"! What a simple picture of worship in a home! It seems likely that in each of these cases, Paul or one of the other preachers, had come, had won the husband and father to Christ and then the family, and there the preacher stayed, preaching every day and teaching the family and others that would drop in. And soon a regular congregation gathered in the patio, or in the living room, or perhaps in the cool of the day upon the broad, flat housetops. Do you have a church at your house? My own heart is searched with tender feeling as I meditate on the fact that God intends me to have a church in my own home! Sometimes neighbors will be there to hear the Word of God and to join in prayer. But always I have my own family for which I am accountable to God. And we must have worship in the home.

## II. Some Essentials of Adequate Family Worship

Many fine families have a hurried but devout word of thanks before each meal that the family eats together. That is good, but that is not enough. Godly mothers or fathers often pray with their children before they go to bed.

That is precious and I cannot believe that any child will ever have any memory sweeter than praying with mother or with dad before being tucked in for the night. But still I believe that is not enough. Let me suggest some of the necessary elements, as I see them, to a successful and proper family worship.

1. *The whole family should worship together.* For mother to pray with her children is not enough. For a husband and wife to have their prayer at bedtime, just those two alone, is very sweet, but that does not fill the need. Surely the whole family should be together in worship and should take part. They should unite their prayers. Each should contribute his part toward the success of family worship, and should obtain his part of the blessing that comes from united prayer and praise and hearing of the Word of God. If there is a reason for the family eating together (and there certainly is a very good reason for it), then there is reason for the family to worship together. If there is a reason for the family to be together at Christmas or Thanksgiving, there is a reason for the family to gather regularly for family worship. The family is a unit before God. The father is to take a particular responsibility for his whole household. They ought to have worship together. And some plan ought to be worked out, even in the homes where the father works at odd hours, or where different members of the family work at different hours, and where it is difficult to have meals together, yet I say some plan should be worked out so that the whole family can have worship together regularly.

2. *All in the family should take part.* It is fine for a father to lead in prayer, or for a father or mother to read the Scriptures. But some plan should be worked out so that each member of the family may take part in the worship daily. Even if there is a little baby, if he is old enough to talk, he should be taught to memorize some little verses, or he should be taught a simple sentence of prayer. And the baby should be present in the family circle and taught to listen with reverence. He should learn to bow his head when others pray. That is not hard for the little one to learn, and it will make a profound impression upon his life. Then as soon as he is able to read, he should take part in the reading of the Scriptures. Let all take part in family worship. One of the most serious drawbacks to the family worship of many pioneer homes was that the children of the family endured, but did not enjoy and did not participate in the worship. Many a father, devout and sincere, has taught his family to kneel while he prayed. That was good, but how much better it would have been if each of the children had had part in the reading and had had part in the praying, and perhaps in singing. But every member of the family should worship. Every member of the family should feel that it is his duty to be present and to take part.

3. *Family worship should certainly include the reading of the Bible.* Personally, I like best the reading of the Word of God chapter by chapter. Many families have a custom of reading one page from a devotional book, like *Streams in the Desert*, by Mrs.

Cowman, or *Morning and Evening*, by C. H. Spurgeon. These are rich and blessed, and I believe their comments are very helpful. But I do not think that one verse of Scripture is enough for a time of worship. There ought to be enough Scripture given and carefully attended to, to bless the whole day and to learn something of the will of God and of His dealings with His people. Many thousands of families have been blessed by the book of selected Scriptures called *Daily Light*. However good these Scripture verses may be, I believe that there is a greater value in using Scriptures consecutively, in their order. Children ought to read Scriptures and be able to find them in the Bible. They ought to find what God is talking about in the context. There is great virtue in using the Word of God in its own proper order, and with the context and connotation that God has given to it. I do not believe that any way is as well as having the Bible itself, and reading from the Bible.

Many homes have a very simple and delightful, but not a very profound way of having family worship. With a little box of cards, each one containing a Scripture promise, each person present draws at random a card and reads the verse of Scripture thereupon. God is merciful and often makes such promises a great blessing to those who read. But again I do not feel that this haphazard and accidental way of getting a few selected Scripture text, is as valuable as setting out to read the whole Word of God and absorb it and learn it and love it, in the family worship period. Use the Scripture, use it honestly, have everybody read in the family worship.

4. *Certainly the family worship should include prayer.* I think that all those in the home who are Christians ought to pray. Little children ought to learn to pray before their fathers and mothers, and before brothers and sisters. It ought not to be flamboyant, nor artificial, but in simple words, children should be taught to call on God for what their hearts desire and for what they need. Their prayers will need some suggestion and guidance. When company comes, the children's prayers should not be shown off as if it were some play or

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some exhibition of mental brilliance. But simply each one should have a part in the worship when the time for prayer comes.

I believe that little children, even before they are converted, ought to be taught to pray. I know that when I was a small boy I learned to pray,

"Now I lay me down to sleep,  
I pray the Lord my soul to keep.  
If I should die before I wake,  
I pray the Lord my soul to take."

Even before I was conscious that I was a sinner, my heart was turned to love God and trust Him and ask for His daily care. I remember when I was in the first and second grade in school I was taught to bow my head upon my desk and sing a little prayer of praise,

"Father we thank Thee for the night,  
And for the precious morning light."

I believe that my heart prayed and gave thanks in those times of prayer and praise, simply worded. I believe it had a profound influence upon my heart's attitude toward God. Little children can be taught the Lord's Prayer, and can be taught other simple prayers, and the matter can be discussed until the words may become their own sentiments and their own simple petition, very dear and sweet, no doubt, to our Father in Heaven.

After a child has reached the age of accountability and becomes an open rebel against God; after he has been taught the way of salvation and earnestly entreated to trust God, and will not do it, I do not know that he can pray an acceptable prayer, unless he prays for mercy and forgiveness. In such matters, of course, sincerity must always prevail. We are not to teach children that they are the children of God until they have been converted. We are not to let them think that the outward forms and ceremonies of religion are enough when the heart has not come to know and trust Jesus Christ. I know that prayers out of false lips are an abomination to God. But at the same time I feel that in every godly home where children are reared as they ought to be reared, they can be taught to love and trust the Saviour very very young, and that there need not be any very long period after a child becomes conscious of his sins, until he comes to deliberately and lovingly surrender himself to Christ and trust our Saviour for the forgiveness of his sins and the saving of his soul. So I say, teach the little children to pray and have all those at the family worship join in prayer, in a suitable manner, if they can do so honestly.

5. Family worship should be

daily. The blessings of God come every day. Why would any family be content to thank Him together as a body, less than once a day? The strength that we may receive from the study of God's Word is certainly needed every day. The family is together every day about other matters in any normal home. Why, then, should there not be a special season of worship as a family held every day?

God has divided our time into day-units. The body is so constituted as to need one period of rest in each twenty-four hours. The Saviour commanded us to pray daily for our daily bread. Daily we are to forgive our enemies, and we are never to let the sun go down on our wrath (Eph. 4:26). Once a day men make a new start at labor. Everyday good Christians must make a new dedication of themselves to God and call on God for new strength for the day, new forgiveness for sins, new help in temptations. And thus it is normal and right that a family should meet daily for worship.

6. Family worship should be early in the day. The Lord says, "Those that seek me early shall find me" (Prov. 8:17). We are told of Jesus that, "in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark 1:35). The Lord Jesus prayed in the early morning. Saints down through the ages have found the early morning prayer-watch an indispensable part of a happy and useful day. The family is at its freshest and best in the early morning. Each one will have burdens and cares enough. Each one will be drawn away by his or her diverse interests. Surely the Lord who wants people to seek Him early would be pleased to have a special season of worship set aside in each family early in the day.

7. The mealtime is probably the best for the worship period. First Timothy 4:4,5 says that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." That indicates that every meal ought to have prayer. It also hints, at least, that the Word of God should be used at mealtime.

At any rate, the average family will find it easier to get together at a mealtime than at other times. And the whole meal itself is sanctified and the family life is better knit together, if the worship can be put in connection with one of the meals of the day, and preferably the early meal, the breakfast. It seems to me that after breakfast is the ideal time, in most homes.

### III. Our Plan for Family Worship

It may be helpful if I give here the plan for family worship which we have used in my home for many years. Others may have plans better fitted to their needs, but many young couples, I am sure, and perhaps some family long established, may find here suggestions as to the best way to have a happy and blessed family worship period every day.

When Mrs. Rice and I were first married, we read the Bible and had prayer together at bedtime. That was sweet, and I suppose I inherited that thought of family worship at bedtime from my own childhood. And yet there were a good many objections to that time. In the first place, the day was already done, and there was very little reason to ask God's blessing on the day when it had already been spent without calling upon Him. There could be confessions of sin, and making requests for the morrow, but at the tag end of the day is not the best time to invoke the blessing of God upon the day's labors and ask Him to fill the heart and mind with His goodness and lead one by His Spirit. Then as God gave the little children to us, we soon found that bedtime was sleep-time. It was hard to keep little eyes and little minds attentive. I was often out late preaching, and if the family was with me, it was late to try to get the peace and calm and the happy attention which is needful for the best worship and for learning the Word of God. And if I came in alone, the little ones were already in bed and asleep. So obviously, some other plan had to be found if our family was to have a happy period of worship together.

After some experiments, we found that the breakfast time was for us the best time. We tried having family worship before breakfast. But that would not do if every member of the family were to take part in the worship. No one could be cooking the hot-cakes or poaching the eggs, making the cocoa while we had worship. And then after gathering at the table for our Bible reading and prayer, the rest of us would have to wait while part of the family got breakfast ready. That was not an economical use of time, nor was it happy. And it interfered in the preparation of breakfast. So we came to the custom of having family worship immediately after breakfast.

Now Bibles are at hand, one for every member of the family, and when the breakfast meal is over, all sit at their places, ready for the worship. Each owns a Bible and we reverently open our Bibles and look on. I start the reading of the Scriptures, reading two verses. Then the girl on my left reads two verses, and so on all around the table, and around the second time and third time, if necessary. We usually read an entire chapter at the sitting. If we are reading in the Psalms, we read two or three Psalms usually, because they are shorter.

We found the best place to start was in the New Testament. So we read through Matthew, a chapter each morning, around and around the table, each one reading two verses as his or her turn came. The next morning we would read the next chapter, and so we went through the New Testament. Then we began in the Old Testament. We have read through the New Testament perhaps eight or ten times, and through most of the Old Testament perhaps five times. Ezekiel, we have read less frequently than some of the other books. We have read the Psalms more often than other Old Testament books. Genesis we find is fascinating to the children and easily understood. The gospels were always rich, even to the smallest children. And a little comment and explanation make the epistles both interesting and wonderfully helpful.

It has always been a big event in our family when a child learned

to read and so could take part in the reading of the Word. Joy, who is now eight, has been reading for several months and only with a few of the largest and hardest words does she stumble. Incidentally, I think the family worship period is one of the strongest reasons why my children love to read and read well and intelligently and read mature and helpful books. At first we would pick out an easy verse for "the baby" (we have had a baby at our house so much of the time for the last twenty-three years!). And before the baby could read, in each case we have taken time at the morning worship period to teach part of a verse of Scripture or to review one that the child had learned before. We feel that even the baby needs to take part in the family worship.

Sometimes I say, "Elizabeth, what do you think verse 23 means?" Or sometimes I say, "Suppose each of us pick out the verse we like the best in this chapter." Sometimes before our season of prayer, we ask anyone in the family to mention what she thinks we ought to pray for. Sometimes we sing a chorus or two. Sometimes we have each one name one thing for which to be

especially thankful. And then we have our prayer.

At the head of the table, when I am at home, I lead in prayer first. Then each one around the table in order leads in prayer. And then when all the rest have prayed, I pray again, asking God's blessing on us for the day. And what a sweet and blessed time we have in this family worship together!

I believe that a modification of this plan will prove wonderfully rich and sweet to every home that can use it.

Sometimes it may be that the family can only be together at noon, or at night. But usually morning is better than evening, and almost always it is easier to get the family together at mealtime than at other time.

### IV. Some Problems of Family Worship

Do not think that it will be easy to maintain daily family worship. For that matter it is hard enough, in a modern family, an urban family with diverse interests, jobs, friends and amusements, to get people together even for meals. Yet it is important to get people together for meals. Much of the happiness of a home is lost when the family does not meet together

## Bob Jones Says

(Continued from page one)

### Jesus Knows and Loves Every Individual

Jesus was not only interested in the masses; He was interested in each individual in the throng. One time He was going down the street of a city. The crowd was thronging Him. There was a poor, ill, woman who had been suffering for a long time. She tried, no doubt, many doctors but she seemed to grow worse. Somehow she felt in her heart if she could just get near enough to touch the hem of the garment of Jesus she would be all right. So she pressed her way through the crowd. Little children, no doubt, moved away to let her pass. She probably appealed to men to let her get near enough to touch the garment of the Great Physician. Because of her mighty faith and her unconquerable determination, she eventually got there. She touched His garment. She stood back well. Jesus said, "Who touched Me?" They said, "There is a great crowd here. People are thronging here." "But," He said, "virtue went out of Me." Jesus could not only draw the crowd. He was not only moved with compassion toward the crowd, but He had in Himself what every individual in the crowd needed. He had healing power and forgiving power and saving power and keeping power. It is so still. Jesus now looks down over heaven's battlements upon the teeming millions of struggling, suffering men, women, boys and girls. He is still the all-sufficient Savior. He is sufficient for the needs of everyone who reads this editorial. Do men need forgiveness? All they have to do is to ask Him for it. Do they need wisdom? He said He would give it to them. Do they need power over temptation? He said He is able to succor those who are tempted. All this poor, miserable, wretched, sin-cursed world needs is Jesus. All of its trouble has come because nearly two thousand years ago it rejected Jesus. The world's problems will never be solved until men sing with all the sincerity of their hearts, "Crown Him Lord of all."

### The Comfort of a Christian

Jesus said, "Blessed are they that mourn for they shall be comforted." These words were addressed to His disciples and not to the multitude. Only those who are close to our Lord have a right to claim the assurance of His comforting grace. We should re-

member, also, that being comforted does not necessarily mean that we cease mourning. Blessed is the tired man who has a comfortable bed in which to rest. A weary man, however, is still weary when he gets into his bed. But a man with a good bed has physical comfort for his physical fatigue. So the Christian who has the Lord Jesus Christ as his Savior, may have sorrows and suffering, but he has the comforting presence of the Lord Jesus Christ. For a man who is normal physically, a comfortable bed will eventually relieve his fatigue. For a Christian who is sorrowing there is assurance that someday all his tears will be washed away. He who comforts Christians now while they weep will someday relieve them of that which causes them to weep. The assurance that we who know our Lord but still have our sorrows will some day be relieved of our sorrows brings comfort to us now while we sorrow.

### Christians Sorrow, but Always With Hope

Paul in writing to the Thessalonians said that he would not have them ignorant concerning their loved ones who had died "that ye sorrow not, even as others which have no hope." You will note he does not say that he wrote that they might not sorrow. All people—saints and sinners—have sorrow in this world. There is no escape from it. No one ever did go through this world without some pain, some disappointment, or some kind of sorrow. Christians, however, have something that makes sorrow endurable. Their sorrows are softened because they have an assurance that their sorrows will end. Paul told the Thessalonians in so many words that they would see their loved ones again. He made it plain that the Lord would come back some day. He was positive about this for he said, "For this we say unto you by the Word of the Lord." He made it clear that Jesus might come any time and he explained that when He does come He will raise their dead loved ones and if the Thessalonian Christians to whom he was writing, should happen to be alive when the Lord comes, the Lord would not take their dead loved ones to heaven and leave them but they would go with their dead loved ones to heaven. He assured them that they and their loved ones would ever be with the Lord. He said, "Wherefore, (in view of this assurance) comfort one another with these words." There isn't any sorrow that any Christian ever had but God has a promise and if the Christian believe that promise his sorrow will be softened.

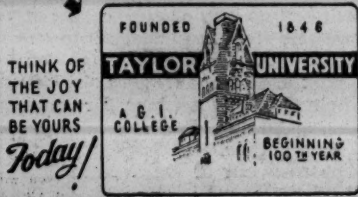
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frequently as a unit. And it is more important that the family meet together for worship, perhaps, than for meals.

Yet Satan will make a special attempt to break down the family altar and stop the daily season of worship in the home. Those who set out to have family worship should know ahead of time that it will take earnest thought and care and that there will be obstacles to overcome. But anyone who tries to please the Lord and looks to Him humbly for help, can find the help he needs. And those who want to have a family altar will find some way and some time when the family can be assembled for the family worship, I believe. One mother told me last night that it had seemed so difficult to have family worship, but she was determined to do it. So now part of the family has worship at one time, and part at another, and she said with delight, "And now I get in on the worship at both times!" Where there are unusual hours of labor, a special problem is involved, but God will help Christians to make the home worship regular and helpful if the father and mother are determined and resourceful and faithful.

Last, I think the head of the home must lead out in family worship. No family worship is the success that it ought to be if the husband and father is only a non-committal spectator. God intends that a father should lead his family. Each father, however timidly, should take an active part in the family worship and be responsible for it, in some sense. He may feel that he must rush off to his work. He had better remember that any child he has is worth more than his job, worth more than his business. He had better remember that the eternal welfare of one of these little ones committed to him is worth more than all the money he will make and that he should value the family worship above any ordinary duty in life.

The wife and mother in the home has a serious obligation in regard to the family worship. She is responsible for the daily house-keeping program. Necessarily, if her meals are not on schedule, or if she allows other things to interfere so that there is not sufficient

time for the worship before the children go to school or before the husband must leave for his work, the family worship period cannot be a success. It is of great importance, then, that she does her part by having everybody up on time, having the children's faces washed, having the meal prepared and out of the way in time, if the worship period follows a meal.

Schools are very exacting. In some matters certainly they ought to be. Promptness must be required of pupils. But every home must decide that the family worship is fully as important as being at school on time. In our own home occasionally my daughters were late getting down to breakfast, or others were late in their tasks about the home, or the meal was not on time and so the young people were impatient and fearful that they would be late to school. Sometimes a girl would say, "But I just must press my dress before I go to school," or "If I don't get that theme ready today, I will lose ten percent of my grade." But I insisted firmly, "Family worship is more important than school, more important than your job or your pleasure. We will take plenty of time for family worship, time for the Word of God, time for prayer. Then if you want to be at school on time tomorrow, just be sure that you get other things out of the way so you can be ready for family worship on time." If you plan to serve God, you must put God first. God will not have the second best. The family altar that becomes secondary to the other interests of the father or mother or children will not last long, but will be abandoned. So put the family altar early in the day, set aside plenty of time for it, and insist on giving it the place of honor in the day's schedule. And then how sweet and precious is the meeting around the Book of God and the meeting of the hearts of a family in prayer and praise!

Someone must see that the Bibles are ready, placed conveniently at hand, perhaps on the buffet, or on the dining-table. The worship period should not be too long, not long enough to become a tiresome bore. It should not

## GOD'S PLAN TO KEEP MEN OUT OF HELL

(Continued from page one)

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets,

neither will they be persuaded, though one rose from the dead." (Luke 16:19-31).

I do not now propose to attempt to speak on all of the great truths set forth in this passage of God's Word. I rather invite you to consider, as set forth in this conversation reported by our Lord, 'God's Plan to Keep Men out of Hell.'

Likewise, I do not here deal with the divine side of God's plan. God gave His Son to die for sin and to provide a ransom. He gave His Holy Spirit and His redeemed people to a lost world.

Of course, if you do not believe that, I need not speak further to you. But I assume that you believe that God did as I here mention. Therefore, consider with me God's plan to keep men out of Hell from the human side!

There is something for the saved man and for the lost man to do if they fall in with God in His effort to keep men out of Hell. This something for both lost and saved is revealed in our Scripture lesson.

Here is a man in Hell (Jesus said so); he asks for relief from his suffering. He does not ask for salvation; he does not say he is sorry for his sins; he simply is in torment and in his indescribable agony asks for physical relief. Abraham tells him there is no help for him. The time for help for him is forever past.

Then the (rich?) man in Hell thinks of his brothers still living on the earth. They are headed for 'this place of torment,' too. Will Abraham send Lazarus to testify unto them? The answer from Abraham to his request is that they have Moses and the prophets, let them hear them. God had someone on earth set to the task of testifying to the lost. The lost brothers were to listen to them. If the five brethren had listened to the preachers of their day they would not have gone to Hell to join the rich man. Such was the answer Abraham gave the man in Hell.

But the man is not content with the answer given. 'Let someone from the dead go; they will listen to him and repent.' To this suggestion Abraham says, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Note well this conversation, for in it you will find God's plan to keep men out of Hell.

I thank God that He has a plan. I could not, I believe, preach on the awful destiny of the lost unless I could tell men of a way of escape. I would shudder to think of this man in Hell or his brothers who were still alive on the earth unless I could tell men of a remedy for sin and a refuge from judgment.

I could not, I think, believe that there is a place called Hell, with fire and torment and suffering; that it is eternal and inescapable for some, if I could not also preach that no one need go there. If there is one soul in Hell now in the 'torment of this flame' for whom no provision of escape was made, I could no longer believe in the goodness of God. If someone can show me that this rich man in Hell had no way of escape offered, that he had no chance to be saved—but I need not go on. Thank God no one goes to Hell whom God does not love, for whom Christ did not die.

What, then, is God's plan to keep men out of Hell? It is first of all that:

**I. The Saved Are to Testify to the Lost**

People, according to this Scripture before us, are not going to be raised from the dead and sent back to the earth to testify to the lost, but "they have Moses and the prophets; let them hear them."

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In other words, the business of

Moses and the prophets is to testify to the lost. They are doing it, said Abraham.

Jesus tells this incident. It stands or falls with Him. Out of His teaching here there stands out this truth: 'If any testimony is to reach the lost on earth in your day and mine, it must come from saved folk who are alive and testifying now.'

God's plan to keep men out of Hell is, then, first of all, for the saved to testify to the lost. If they do not go to Hell, somebody must testify to them.

We sorely need a revival of telling what we know to the lost. Multitudes of people who say they believe the Bible is God's Word, who say they believe there is a Hell for the lost, never would, it seems, get about the business of testimony. This rich man in Hell did not want his brethren to come to Hell. He did not doubt the fact of Hell since he was there at the time. He believed his brothers were in danger. What could be done about it? Why, someone must testify to them.

Surely these times call for us who believe men are on the road to Hell to bend every effort anew to get the truth out everywhere.

I mention, among many, three ways of giving testimony. The three seem especially to be needed today.

1. *The saved are to testify to the lost by holy living.* One of the great truths set forth, emphasized and illustrated in the book of I Peter is that Christians in all walks of life, in whatever circumstances they may be found, are to testify to the unsaved by their holy lives.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy."—(I Pet. 1:15, 16).

In chapter 2 we read, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation [manner of living] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." (I Pet. 2:11, 12). Language cannot be plainer. The unsaved are to behold our good works and glorify God.

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#### CHAPTER TITLES

1. Verbal Inspiration of the Bible
2. Scientific Accuracy of the Bible
3. The Universal Malady, Sin
4. Double Theme of All the Prophets
5. "Paul's Gospel" or "Kingdom Gospel"
6. The Love of the Spirit
7. Can a Saved Person Ever Be Lost?
8. Sunday or Sabbath?
9. Is There Literal, Physical Fire in Hell?
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won by her holy life. The servant may see his master won by his holy life.

The Saviour said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

It is God's plan that the saved are to testify to the lost by their holy lives. Beloved, the unsaved cannot (and they do not) argue in the face of a holy life.

I charge you, Christian friend, to let the Holy Spirit produce in you practical holy living. The lost must go to Hell in spite of our holy living, if go to Hell they must.

2. *The saved are to testify to the lost by heart concern for their eternity-bound souls.* God's law of soul winning is, "They that sow in tears shall reap in joy" (Psa. 126:5). It has always been so; it is so now. When Christians have real, God-given tears and heart concern over their own sins, the lost will get concerned over their soul-condemning sins. When we Christians are enough like the Saviour that we too can and do weep over the lost, yearn for their salvation and let such concern flow out to the lost, then sinners will be moved.

I tell you, Jesus cared for the souls of men! Do you?

We have let the devil dry our eyes and we have allowed sin to harden our hearts. O, God, wouldst thou break up the fallow ground and bring thy people to concern for the souls of men!

3. *The saved are to testify to the lost by word of mouth.*

"Philip opened his mouth" (Acts

8:35). Again and again Paul told of his conversion. When the Saviour healed the demoniac, He said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel" (Mark 5:19, 20).

Whatever a Christian cannot do, one thing is certain, if the Lord has done anything for him he can tell others about it. No one is a Christian for whom the Lord has not done great things. Therefore every Christian can testify to the lost by word of mouth.

Not much of holy living, not much of heart concern, not much of word of mouth, testimony is apparent today, but God's plan to keep men out of Hell is for the saved to testify to the lost. All the saved can strive after holiness. All the saved can have tender, compassionate concern. All the saved can tell what Jesus has done for them.

I charge you before the Lord to whom you shall give account at His judgment seat, awake my Christian friends. See sinners, smug in their own sin; rebuke them by your holy life.

See sinners, plunging to Hell; weep over them.

See sinners, dead in sins and blinded by Satan; speak unto them that which the Lord has wrought in your life.

Lost ones are dying while God's people try the pleasure of a Christ-rejecting world. They perish while our hearts are surfeited with sin. They go out to a Christless eternity while our mouths are sealed.

Revival will come when God's people fall in with God's plan to keep people out of Hell!

Again, God's plan to keep men out of Hell is that

## II. The Lost Shall Hear and Repent

"They have Moses and the prophets, let them hear them," said Abraham to the rich man in Hell.

The Christian is to testify; the

lost are to hear. If they will hear, they will act and not go to join the rich man in Hell.

Lost men are responsible for the truth they hear and for the truth they might hear if they would.

God's people are to 'Go tell,' but lost people are to 'Come and hear.'

The five brethren of the man in Hell can get the truth if they will listen to Moses and the prophets.

Today many voices proclaim many gospels, but lost men can hear the truth if they will, and hearing, heed it unto their souls' starvation.

## Why the Rich Man Went to Hell

By his own admission this man went to Hell because he did not repent. Listen again to him praying from Hell: "And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent." In other words he said, "I am here because I did not repent; they will come here if they do not repent."

Yes, the rich man went to Hell because he did not repent. The five brothers went to Hell if they did not repent; and I charge you my lost friend, you too will land in Hell if you do not repent. God's plan to keep men out of Hell is for sinners to hear the gospel and do what it says, namely, repent.

Do you say, "Tell me preacher, what is repentance?" I answer that it is a turning from sin to God. It will bring you to believe on Jesus Christ as Saviour. Truly repentant sinners trust Jesus. If I were speaking to theologians I could go into all the definitions of repentance but I am not. I am speaking to eternity-bound sinners, and I say that if you will listen to God's message it will lead you to see the folly of continuing in sin, it will lead you to see your need of a Saviour; and when you come to believe on Christ as your Saviour you will already have repented, else you would not have come.

No man ever repented until he believed God's message about the judgment of God for sin. No man ever comes to Jesus for salvation until he sees he needs someone to save him. That is repentance. That will keep you out of Hell. That is God's plan for you. If you miss it, He has no other way.

## Repentance Illustrated

Perhaps I can illustrate what I am trying to say. I can tell you a story of two girls in a revival service—one repented, the other did not.

In a northern city some years since, the last day of the revival had come. As the people assembled for the service on Sunday morning, a mother sought me out. She said, "Oh, Brother Barnard, they are here!" That was all. Her two grown daughters had come with her to church. She had tried for the two weeks of the campaign to bring them along. Now they were present. I saw her longing and concern for them. Both were lost and on the road to Hell. She sat between them during the service. When we stood for the invitation, all three were in tears. The mother put an arm around each of them. You know what she said. She was seeking to persuade them to turn from sin to Jesus. Soon the older daughter came running to the front, fell on her knees and sobbed. With an open Bible I was able to lead her to rest her soul's salvation on Jesus the Saviour. After a while she stood and testified to the congregation. Then she went back to mother and sister. She put her arm around sister. There was a sight to make the angels lean over the battlements of Heaven. Mother and sister sought to persuade the lost loved

one to come to Jesus. But although the unsaved girl was in great distress as the Holy Spirit used mother and sister to 'persuade' her, she would not come. Then the mother motioned to me as I stood at the front directing the invitation. I went back and joined in the persuasion. I remember that I asked the young lady if she did not want to be saved. She said she did. I asked her if it were not true that God was speaking to her and drawing her to yield. She said that He was. Then I prevailed for decision. She would not move. Finally she said, "I can't."

I said, "But you can."

Then, shall I ever forget it, she said, "I won't."

I said, "Surely you do not mean it, surely while you are in tears, while the Holy Spirit speaks, you will surrender to the Lord Jesus."

Her reply was as follows—I can quote it verbatim. It left its mark on me. I will never forget it. "Brother Barnard, if I became a Christian I would have to give up the dance, and I will not give it up."

That was the verdict. I could not persuade her. She went out in that condition. Today the girl who surrendered is happily married, a mother, a Sunday School teacher. If still alive, the girl who would not repent is a wanderer. The last word I had, her mother did not know where her daughter was.

Two girls—both heard the gospel, both wept over sin, both were urged to come to Christ. One said, "Yes; the other said, "No." One repented, the other did not. Which will it be for you, my friend?

And now I must close, but I beg your consent for another word.

Oh, Christian will you get in the battle for souls?

Lost friend, will you give your soul a square deal? Won't you listen to God's Word? May I tell you an experience that has rejoiced my heart? I pass it on to you with the hope that some Christian who may hear may be encouraged, and some lost soul may be saved.

## "Jesus is With Me Now"

These words were a part of a message sent home to mother by a precious American boy as he lay dying on the battlefield in the Pacific. Listen to the story.

Some years since I was conducting a revival campaign in a northern state. One afternoon the pastor and I went about ten miles in the country to talk with a man about his soul. The man was hard and we were not able to win him to the Saviour. But while there we were able to lead the eleven-year-old son of the home to Christ. Years passed. Then came the war. One day on a battlefield in the Pacific area the stretcher-bearers found the dead body of this boy, now about twenty years of age. Clutched in his right hand as he lay cold in death was a pencil. In his left hand was a yellow sheet of paper. The paper had my picture on it. It was a circular that

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had been used to advertise our meetings nine years before. For some reason the boy had kept the circular and had carried it overseas. Moreover he had it on his person when he faced the enemy and received his mortal wound. Written on the circular just below my picture were these words: "Dear mother, I am dying but I want you to know that in the revival Brother Barnard conducted in our town I gave my heart to Jesus, and He is with me now." He did not get to sign his name; he only started it. Then he was gone. After a while the boy's father whom I had not been able to reach for Christ, received at the post office a package. In it were the personal effects of his boy. Carefully and reverently he carried it home. When all the family were together he opened the package. When he came to the yellow circular, he looked at my picture and then sobbed out the message the boy had written as he lay dying. Then, thank God, he fell on his knees, repented of his sins and trusted Christ as His Saviour.

When a friend wrote me of this incident I said, "Thank God for the privilege of telling people about the Saviour. Thank God for the dying testimony of that boy whom I helped to salvation." Yes, Jesus was with him as he lay dying on the battlefield. And thank God, they are together now in glory. I said, "I'll keep on testifying to the lost. Some will hear, repent, believe, be saved and walk with Jesus through time and eternity."

## My Decision for Christ

After reading the above sermon by Evangelist Rolfe Barnard some poor sinner surely will want to take Christ as his Saviour. If so, will you honestly turn to Christ in your heart, tell Him you repent of your sins and trust Him, and then sign the statement below, copy it and send to me, or clip out this statement and mail after you sign it, or write me in your own words? Here in the Sword of the Lord office we will be very, very happy to know that a soul has been saved, I will write you an earnest letter of counsel about how to live for Christ, and will send word to Brother Barnard.

Evangelist John R. Rice, Editor  
The Sword of the Lord  
214 West Wesley  
Wheaton, Illinois  
Dear Brother Rice:

I have read the sermon, "God's Plan to Keep Men out of Hell," by Evangelist Rolfe Barnard, and am determined I will listen to God's plan and let Him keep me out of Hell. I confess my sins to God today. I turn my heart away from them the best I know how, and today I will put my trust in Jesus Christ, depending on Him to save my soul. I believe He died for me, loves me, and is willing to forgive me, so I give Him my heart this very day and claim Him as my Saviour.

SIGNED \_\_\_\_\_

ADDRESS \_\_\_\_\_

DATE \_\_\_\_\_

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## With the Evangelists

Reports From America's Outstanding Soul Winners

By Evangelist Robert J. Wells, Associate Editor

### Evangelist Appelman Reports Another Victory

Dr. Hyman J. Appelman, famous Jewish evangelist, has recently conducted two tremendous revival campaigns in which the blessings of God were abundantly manifested. The following report brings us much joy.

To the greater glory of God, there were 102 actual additions, 15 other conversions uniting with other churches in and about the city, and scores of restorations, in the two weeks revival conducted by Evangelist Hyman Appelman in the Highland Park Baptist Church, Chattanooga, Tennessee. Dr. Lee Roberson, the gracious pastor of the church, is being used of God in a miraculous way. In the less than three years of his pastorate, there have been already beyond 1500 additions to the church.

From Chattanooga, Evangelist Hyman Appelman went to Oakland, California, to a city wide meeting, sponsored by more than 20 of the churches of that great city. The meetings were held in the Oakland Auditorium Theatre. The crowds were uniformly large. There were scores beyond 400 first time conversions, multitudes of transfers of membership, and hundreds of restorations. The brethren in Oakland have asked Evangelist Appelman to come back again for another city wide campaign.

### Associate Editor Has Blessed Campaign

It was the writer's privilege to conduct an eleven day revival in an open air tabernacle in the little town of Scooba, Mississippi. In that short time the Lord blessed so that there were 138 professions of faith in Christ besides the many, many backsliders who returned to God and additions to the church. The pastor addressed a letter to this column which reads as follows:

"Just last week we closed out an eleven day meeting in which Dr. Robert J. Wells was the evangelist. We held the meeting under a large frame tabernacle that seats above 700 people. Though we never had a capacity crowd, yet we rejoiced that the attendance was sustained because many, many people never missed a service.

"Dr. Wells is a humble man and a mighty preacher of the pure gospel. He not only preaches in demonstration of the Spirit and of power, but with a comprehensive understanding of the Scriptures. Surely God has specially endowed and equipped this man for the evangelistic field.

"From night to night as this man preached the Word in his own powerful way there was deep conviction upon the audience. There was never any landslide of sinners coming at any one invitation, yet from night to night sinners, old and hardened sinners were gloriously saved.

"Perhaps the greatest evidence and surely the most convincing evidence of the fact that God has sent revival to our people was manifest in the regular services on Sunday following the meeting. I preached to a packed house both night and morning and had four others to come on profession of faith. (All of these were adults, the youngest being about thirty and the oldest about sixty-five years of age). These I baptized along with the others in a great baptismal service Sunday night.

"Thanks be unto God for many, many answers to prayers concerning lost souls. Surely God has vindicated His Word and demonstrated the fact that the weapons of our warfare are mighty through

God to the pulling down of strongholds."

William W. Miller, Pastor Scooba Baptist Church. Brother Miller reported in a personal letter to me:

"If you could have looked in on the services here at the church yesterday (Sunday), you would have thanked God over again that He sent you here. There is no doubt about it, that many, many people have had a revival. I preached to a 'packed' house both night and morning which is unusual anytime in this section of the country."

Many of the converts were students in the East Mississippi Junior College, which is located in Scooba.

### Misses a College Semester to Attend Revival

A young man who came to Scooba for the first week-end of

## Rev. Matthew Mueller Available for Services

By the Editor

We are glad to announce that Rev. Matthew Mueller, greatly used evangelist and Bible teacher, is at Wheaton at present and is available for Bible teaching, pastoral supply and evangelistic services.

I have known Brother Mueller for years. He was pastor of the First Baptist church, Farmersville, Texas, when I was pastor in Dallas. Brother Mueller is in his late forties, was baptized by the late Dr. I. M. Haldeman, at the First Baptist Church of New York City. He got his seminary degree from the Northern Baptist Sem-

inary in Chicago, and has had a wide ministry in many states. He was for ten years on a fine Christian broadcast on KRLD, Dallas, once a week. He is an indefatigable worker, getting out tracts, holding revival campaigns, teaching Bible classes, preaching in jails and hospitals. He has gotten out about two million copies of tracts which he himself wrote, and they have resulted in many souls being saved. His tracts have been translated in some thirty-five foreign languages, and into Braille for the blind.

Brother Mueller is a fine preacher, a well prepared Bible teacher, a man of fine personality, warm heart and friendly way. He will do fine work in Bible classes, in pulpit supply, and in revival services.

Friends of Brother Mueller, and friends of the work who want him for services may address him

Rev. Matthew Mueller  
214 West Wesley  
Wheaton, Illinois

### BAPTIST PASTOR WANTED

Mr. Jack Price of Monkton, Maryland, wrote recently asking for a pastor for a Baptist church who would "reprove, rebuke, exhort with all long suffering and doctrine." If you are interested, won't you write him, giving your qualifications? Address:

Mr. Jack Price,  
Monkton, Maryland.

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Robert G. Lee, D.D., LL.D., Pastor, Bellevue Baptist Church, Memphis.



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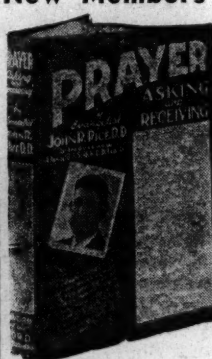
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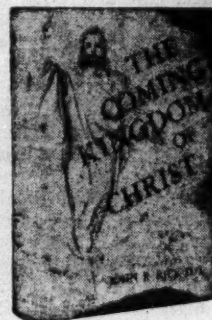
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